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beginning of the world. Each of these ancestors is shared by a descent group ranging in size from the children of a father to the descendants of a totem. 611

The Kwoma kinship system is of the Omaha type.[6] Parallel cousins are all classed as siblings while cross cousins are called *mother*[7] or *maternal uncle* if they are related through the mother (i.e., mother's brother's children), and *nephew* if they are related through the father (i.e., father's sister's children). Age distinctions are made between siblings of the same sex but not between siblings of the opposite sex. Thus a boy has two terms, *elder sibling* and *younger sibling*, to refer to his brothers but classes all his sisters as *sister*. A girl uses *elder sibling* and *younger sibling* for her sisters but uses *brother* to refer to her brothers. The same terms are used and similar distinctions are made between parallel cousins. In the parental generation the father and his brothers are divided into three categories: *father*, *younger uncle*, and *elder uncle*, while father's sisters are called by a single term, *paternal aunt*. Similarly a mother's sisters are classed as *younger aunt* and *elder aunt*, while her brothers are all termed *maternal uncle*. There are two terms for grandparents, *paternal grandparent* and *maternal grandparent*. All ancestors above this are called by a single term, *ancestor*. Own children and the children of *elder siblings* and *younger siblings* are called *son* or *daughter*. A man calls his sisters' children "*nephew*," and a woman calls her brothers' children "*niece*." Grandchildren and grandchildren of siblings are called *grandchild*. 601

The sons and sons' sons of the mother's brother are also called *maternal uncle*, and his daughters and sons' daughters are called *mother*. The children of a mother's brother's daughter or of a mother's brother's son's daughter (i.e., of a *mother*) are classed as siblings. The descendants of one's

[6] Described by L. Spier in "The Distribution of Kinship Systems in North America," *University of Washington Publication in Anthropology*, 1, 69–88; and by G. P. Murdock (in MS.). [113]

[7] Italicized terms are the nearest English equivalent to the native term and refer to Kwoma kinship categories. Terms not italicized are used in their English sense.

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601 father's sister are also classified in a special manner: her children are called *nephew* or *niece* depending on the sex of the speaker. Her grandchildren are called *grandchild*.

There are special terms for *maternal uncle's* wife, *son's* wife and *daughter's* husband. The spouses of all other relatives are classed with the relative to whom they are married. Thus the wife of an *elder brother* is called *elder brother* and the husband of a *paternal aunt* is termed *paternal aunt*.

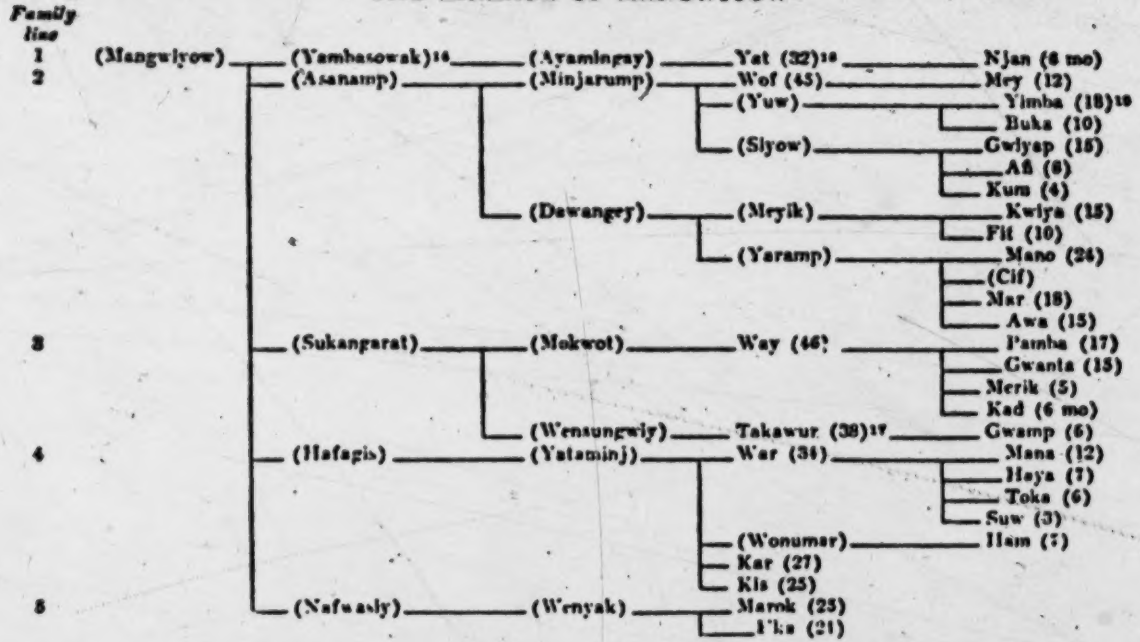
Affinal relatives are denoted by a relatively small number of terms. *Wife*, *wife's brother*, and *wife's sister* are the terms a man uses; *husband*, *husband's brother*, and *husband's sister* suffice for the woman. Both a man and woman use the same term, *parent-in-law*, for the parents of his or her spouse.

601 608 572 The Kwoma kinship system is extended to include two further categories: *friend* and *ceremonial father*. The category of *friend* is parallel to that of *brother*, i.e., a *friend's* father is called *father*, his sister is called *sister*, and his children are termed *children*.[a] The *ceremonial father* category similarly parallels *father*.

561 The Kwoma categorize one another not only with respect to their position in the kinship system, descent, and local groups but also with respect to their degree of maturation. There are three main divisions in the maturation hierarchy and two transitional ones. Persons are classified as infants, children, and adults. Each of these categories is characterized by a distinct culture. For example, an infant may suckle but a child may not; a child may play most of the day but an adult may not. Each of the three periods is characterized by relatively stabilized habits. The two transitional periods, weaning and adolescence, are, on the other hand, times of drastic and intensive learning and of the shifting of habits. The Kwoma have names for the persons in the three stable categories, but no particular terms for those in the transitional periods, relying rather on descriptive statements; for

[a] Friends are established at the time of initiation into adulthood. The *ceremonial father* relationship is established at the age-grade ceremony. See chap. vi, p. 106, and chap. v, pp. 68–68.

THE LINEAGE OF MANGWIYOW[13]



[13] Parentheses indicate that a person is dead. Numbers show approximate age. Female names are distinguished from male by vowel endings, a device for the reader's convenience, not a characteristic of Kwoma culture.

[14] The *brothers* in this generation are arranged from top to bottom in order of seniority, i.e., any man calls a *brother* above him in the list *older sibling;* he calls a *brother* below him in the list *younger sibling.*

[15] The shortened form of the names of living persons who appear frequently in the text has been used rather than the longer form. Thus the long form of Yat is Yataminj, of Wof is Wofaraga, of Mey is Meyamukw. The shortened form is used by the Kwoma in intimate address or reference.

[16] Females of lineage still living in hamlet are included in this table.

[17] Does not live in the hamlet.

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dangerous. Children compensate for the taboo against the use of real spears by playing several dart-throwing games. A favorite sport of this type consists in tossing a pawpaw[9] up a slope and attempting to transfix it with a sharpened bamboo dart as it bounds down. In another common game, children toss a rock into the air and try to hit it with stones before it falls to the ground. As a result of such games, they become very adept at hitting moving objects, a habit which stands them in good stead when they become old enough to go pig-hunting.

Kwoma children participate in caring for the domesticated animals of their parents. They are given a small pig of their own to tend which they must feed, habituate to the dwelling, and teach to come at their call. Parents often give their child a puppy to pet and care for. A child calls his pets by the kinship term for *son* or *daughter;* the other members of the family refer to the pet by kin terms which accord with this relationship.

Fishing is considered by the Kwoma rather as a sport than as a serious activity. Girls participate in what little is done, often simply scooping fish from a swamp pool or mountain stream with their hands. Although men do not deign to waste their time fishing, boys sometimes accompany their mothers and sisters to the stream and join in the fun. Even as children, however, they feel that they somewhat demean themselves by doing this.

Children watch their parents make tools but do little such work themselves. Boys sometimes help their parents by fetching materials for various utensils, and girls begin netting bags before they reach adolescence, but otherwise toolmaking is restricted to older persons.

In general, the Kwoma child discovers that it is necessary to work to get food, and learns, in part by observation and in part by participation, the techniques that have been developed in the culture for producing it. He is forced to assume responsibility for some of this work, is allowed to help with

[9] A tropical fruit about the size, shape, and consistency of a small muskmelon.

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of furtive looking. Both Gwiyap and Mar, whenever they met an attractive girl, could and would report her appearance in detail, including a description of her breasts and genitals, although they had apparently obeyed all the precepts of Kwoma etiquette and kept their glance averted.

Boys often start their love making with their *sisters*. All the females of one's own sib and generation are termed *sister*, whether they are patrilineal parallel cousins of various degrees, or actually unrelated. It is theoretically taboo to cohabit with any related female, but in practice it depends on how closely she is related, the taboo being the more effective the closer the relationship. The factor of proximity[14] seems to lead a boy to choose his *sisters* rather than a non-relative with whom to learn to cohabit. He has a greater opportunity for arranging trysts with girls of his hamlet, since he is normally more frequently in their presence and he is not so conspicuous when he talks to them as when he speaks to a girl of another hamlet. Furthermore he runs less risk of being severely punished if he is caught, because there is a taboo on aggression between members of the same hamlet. Finally, he can more easily trust a *sister* not to claim she has been raped than he can a girl whom he knows less well and who has no reason to protect him against the consequences. Boys apparently resolve the conflict between the incest taboos, the advantages of proximity, and the prohibitions on intra-sib aggression by choosing the girls of their hamlet who are most distantly related.[15]

Gwiyap's exploits constitute a good example of the philandering of the Kwoma adolescent. He was a lively youth just past pubescence. One evening about a month after my arrival at Kwoma, I asked him if he had ever had sexual intercourse. He looked embarrassed and said noncommittally that he did not know. His confusion led me to suspect that

[14] Owing to patrilocal residence and patrilineal descent, all the girls of the same generation in the hamlet are *sisters*.

[15] I have no information on what would happen if a girl became pregnant as a result of an affair with a *brother*. Probably she would claim that she had been impregnated by a non-relative.

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tinue to maintain a very friendly relationship. The opportunity for clandestine affairs between the two is decreased and they seldom occur, but the joking relationship continues. They frequently visit one another either for purely social or for economic reasons. A *brother* participates in many of the work bees called by his *sister's* husband, and a *sister* often helps her *brother's* wife in gardening.[43] The warm feeling a man has toward his *sister* generalizes to her children. He is especially kind to them and gives them whatever they wish; he treats them, indeed, as a "good father." He is repaid for his kindness by a gift of shell money from the children at the time of the age-grade ceremony. The kinship system arranges relatives in such a way that a man's father's *sister's* child falls in the same relationship to him as does his own *sister's* child. When his father dies, therefore, a man inherits the responsibility of playing the "good father" to his paternal cross cousins.

A man continues during adulthood the special relationship toward his mother's brother, the reciprocal of the one described above. He is still privileged to help himself from his gardens and sago plots and in return is obligated to pay him the specified amount of shell money. When his mother's *brother* dies, he carries on the relationship with the mother's *brother's* son, whom he addresses by the same term, *maternal uncle*.

A man does not have a very close relationship with his *mother's sister*. She neither lives in his hamlet nor in his mother's hamlet, but with her husband.[44] For this reason he does not come in contact with her either at home, or when he visits his *mother's brother*. Thus a man's behavior toward the *sisters* of his mother approximates that toward a nonrelative.

[43] If a man is injured while helping his *sister* or her husband, he receives compensation in the form of shell money. No compensation is paid if a man is injured while helping his *brother*, however, since it is believed that they are working with a common purpose. A *sister* is probably similarly compensated if she is hurt while helping a *brother*, although I do not have specific information on this point.

[44] If, by chance, she marries into the hamlet, she becomes his *paternal uncle's* wife and he treats her as such.

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602 A man calls his mother's *brother's* daughter by the *mother*
• [601] term. Her behavior toward him is supposed to be "motherly." She cooks for him if he visits the hamlet in which she lives, and behaves as kindly as she can toward him. All the persons whom I observed in this reciprocal relationship were warm and friendly, but contacts were not frequent.

A man has but little contact with his *father's sister*, since she marries out of his hamlet. When they do meet, however, the man theoretically behaves toward her as he does toward his *father*. Actually, the relationship is friendly.

572 A Kwoma's *friends* are of considerable importance to him.
608 It will be remembered that this pseudo-kin relationship is
[881] established with the young men whose blood is mixed with his at the time of initiation into adulthood. A man's *friends*, usually three in number, are always members of another sib and unrelated to him by any true kinship ties, but after he has established blood bonds with them he treats them as though
[574] they were real relatives. He may eat at their house or invite
[754] them to eat at his, without fear that they will steal sorcery material from him. He supports them at court meetings, and in return they stand by him against those who threaten or accuse him; they may even take his side if he has a dispute with their own relatives.[43] He is supposed to steal sorcery materials from members of his own hamlet if he is requested to do so by a *friend*, and he may ask the same favor in return. A man calls his *friends'* parents *father* and *mother*, their sisters *sister*, and their children *children* and behaves toward them as he does toward such relatives; incest taboos
[765] apply to their close female relatives. When he dies, various of his bones are inherited by his friends or their heirs to
[764] symbolize the close bond between them. No economic cooperation is expected between these blood brothers; the relationship functions primarily in the defensive-aggressive sphere and is closely integrated with the sorcery complex.

608 Every Kwoma has two other pseudo-kin relatives, a *cere-*

[43] A man is theoretically supposed to support his *friend* in preference to anyone outside his immediate family. I am not sure whether he does this in practice.

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OJ13 Kwoma OJ13

595 her behind her back and finally, a month or so after the mar-
578 riage, accused her of stealing sorcery material. Wof's store of sago flour had been tampered with. Kaya told her husband that she had seen Chinuwa in the vicinity of the food store that morning. When Chinuwa returned to the house, Wof confronted her with Kaya's charge, but Chinuwa hotly denied it and threatened to leave Wof if he believed any more malicious gossip about her. Although Chinuwa may have taken a bit of sago flour to hold as sorcery material over Wof's head, it is much more probable that Kaya engineered the scheme to make Wof angry and suspicious of his new wife. Despite such conflicts, Kwoma co-wives are usually quite amicable. Each has her separate fire and does her own cooking. Each is allotted a special part of the garden to care for. If a dispute arises concerning their coöperative activity, the husband acts as arbiter.

602 A woman's relationship to other relatives need only be
[595] briefly sketched. She acts in a motherly way toward the children of her co-wife, and toward the children of her husband's
[601] *brothers*. She calls her father's *sister's* children *son* or *daughter* and mothers them even though they may be older than she. She is kindly toward the children of her *brother*, calling
[582] them niece and nephew. She rarely sees her *sisters*, since they
[591] are not permitted to marry into the same hamlet.

Thus a Kwoma man lives in a hamlet surrounded by relatives with whom he is comparatively safe, who coöperate with him and support him, and who share with him common inter-
[628] ests and goals. He is bound to the other hamlets of his sib by
[619] patrilineal ties and to the hamlets of other sibs of the subtribe through ties with his *sisters*, his *maternal uncles*, his *paternal aunts*, his wife's relatives, his *friends*, and his ceremonial *father* and *son*. Each of these bonds implies reciprocal obligations, some of which are economic but all of which are protective and friendly. A woman lives with her children
[628] among her affines. She maintains throughout her life a close tie with the hamlet of her birth through the strong bond that she has with her parents and her *brothers*, and she also has havens of safety and friendship in other hamlets with her

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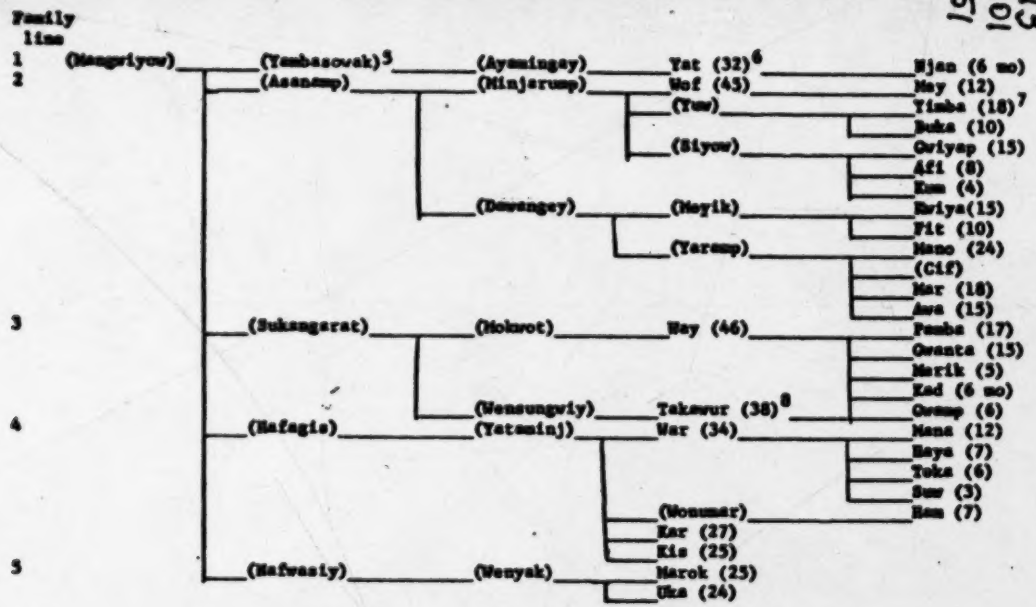
THE LINEAGE OF MANGWIYOW[4]



[4] Parentheses indicate that a person is dead. Numbers show approximate age. Female names are distinguished from male by vowel endings, a device for the reader's convenience, not a characteristic of Kwoma culture.

[5] The brothers in this generation are arranged from top to bottom in order of seniority, i.e., any man calls a brother above him in the list older sibling; he calls a brother below him in the list younger sibling.

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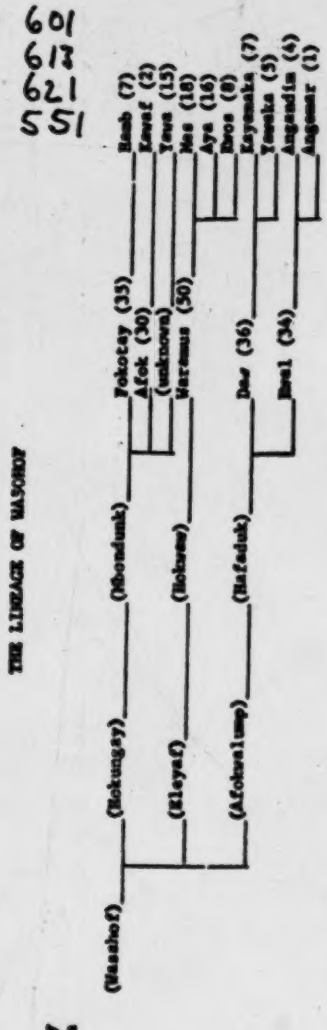

857 752 Fit and May have been playing all afternoon. May was chasing Fit. About 3:00 May caught Fit, who was holding a razor blade. Fit swung his hand to get free and cut a deep gash beside May's mouth and another on his finger. Gwiyap explained carefully to me, and it seemed partly for May's benefit, that it was not deliberate on Fit's part. May did not seem to bear a grudge. Fit ran away for a half an hour or so, but came back at the end of that time. There were no hard feelings.

521 May, Afalowaj, Marak, Way, Yat, and Wof were at the house tamberan. There was general conversation. Three "finish timers" from Tangwishamp 484 [628] came by. About six Tangwishamps and as many Hongwana were helping to carry their cargo.

602 April 3, 1937. If Gwiyap pays Payap, he will not only not pay him at 571 hant sugwiga, but he will no longer accept anything from him, because now 754 there is no obligation not to poison him. He will no longer eat at his house or accept betel, etc. from him. His son is also removed from the [601] relationship. He will no longer call them nan but use their name. His daughter, Mamna, will still care for him, and he will pay something to her at hant sugwiga. The relationship will not be broken. It can't be.

439 Today there was a marhat with Yambon. Yawaf carried a net bag of 262 sago and brought seven strings of fish which were smoking over the fire this [251] afternoon wrapped as they were in leaves. Gwiyap ate five or six fish, a wrapped sago and a plate of soup.

578 Gwiyap and War straightened out their difficulties. Gwiyap paid the 602 shilling and War told him that he was really not very cross since Gwiyap was a child yet, and it was War's job to take care of him.. Payap is War's mother's adopted brother. He is Gwiyap's mother's father's brother's adopted son.

March 27, 1937.

856 [123] Owiyap and Fit asked if I had ever cut my genitals and scraped them with nettles. When I replied in the negative they inquired how was it that I had come to grow. They were so convinced that this is essential to growth that they were very surprised that white men could grow without it.

April 5, 1937.

838 171 Sodomy is not openly practiced, however Owiyap says that it is practiced at Yambon.

#115 When I talk with him about the attractiveness of Kwiye or Awa, although at first he talked avidly, he now seems embarrassed and changes the subject.

601 595 If a man has two wives the child calls them both ave (mother) unless the other wife is a widow of an uncle. Then he calls her awa or newaleka (younger uncle and elder aunt, respectively).

593 833 Intercourse after marriage is at the wife's instigation and not the man's.

April 13, 1937.

#115 291 Last night Owiyap was sitting in the mosquito netting and took off his "lap lap." He said he liked to walk about thus--he did not like to wear it.

#115 123 829 Talk turned to America, and he asked me alot of questions, particularly about the status of black skins in America. I told him that they had houses and money, and worked just as white people do, and tried to convey that their status there was much higher in relation to whites than it was in New Guinea. He asked me if black boys married white women. I said that they sometimes did. Owiyap said that he would like to go to America and stay there. He said, "If I go to America, I'll be all-a same masta," (just like a white man).

#115 787 He had a long dream last night. A woman had died and was on a platform. He did not know who she was except that her name was Tumakwo. Way was stabbing this woman with a rope which has the point of a spear. His daughter came up and held Owiyap by the arms and asked him to come with her into the bush, as she did not like what her father was doing.

Appendix 1 GLOSSARY OF NATIVE TERMS

Key to vocabulary

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Vowels

ɨ = u in but (ɨ =<)

ə = a in bat (ə =<)

a = a in father

o = o in note

e = a in mate

u = u in rule

i = ee in meet

Consonants

f and b are bilabial

mb and nd are nasalised consonants

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Section II
VOCABULARY

afakɨ	now, today	afo kwasɨ mbɨkɨ	hair on the arms
afɨ kafɨ	soon, presently	afokwɨ	father or paternal uncle. The term refers to afi, amwa, and afo yakɨ If one is asked who his afokwɨ is, he will answer with the name of his afi. It is also used as andɨ afokw, meaning "I am of the older generation".
[601] afɨ yakɨ	father's older brother		
afiyangwat	variety of taro		
afo	a generic term for birds, butterflies, and bats	afokwɨ	old man
afo fɨpɨ	small bat	afo ma	cockatoo
afojokwa	variety of banana	afoma	white
afo jokwɨ	fowl	afo mbeyɨ	birds' eggs
afo kimbi	large bat, "flying fox"	afo ndowanɨ	gouria pigeon
afo kiyɨ	cicada		
afo kwasɨ	large fruit bat		

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afo ngwiyeyd	earrings
afo ngwo	a small bird
afo nyumd	rock pigeon
afo nyumeyd	large fish hawk or eagle
afoeambw	chisel made from pig's thigh bone
afo ofubd-	large cassowary. A girl calls a man's penis afo ofubd if she wants to have intercourse with him.
afoempe	variety of yam
afo sambd rukwd	a butterfly
afo senyd	nest of the bush fowl
afo sifd	small cassowary
afo wanjd	large black duck
afo wOwd	a bird's nest
afo wOyd	egret
afo yand	duck
afo vuyi	"bird canoe", airplane
afwa	greetings!
[601] agar (akdrd, a)	new
ajd	maternal grandparents (those who are addressed as laka or kumeu)
aka	house, dwelling
aka feyd	the enclosed part of a house
aka jifd	the side of a house
akama	house, home. Often used to refer to one's own hamlet or village
aka ma	the front part of a house
aka ngwerd	rat
akard	new, another
akd tewd	ridge pole
aka yin	rear of a house, porch
akO wOn	4" black lizard
akwd ecen	to swallow
and	bamboo
andrgurd	clam shell ring
andruknd	house fly
anaruka mana	fly trap
and yand	large bamboo with nodes knocked out. Used to carry water.
anbd	before, completed, done. Denoting completed action.
aniya	bring it quickly, come quickly, go quickly
anwa	father's younger brother
anandd	big
and	me, to me
andecwd	to agree, to speak
and mani yehdtd	to play
and jehdwd	taboo, prohibit
anjaba	bow

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ondá	I
ondá ye yawá	I dislike
ao	clay pot'
ao bówuto	to cook (biyato)
ao wará	a bilocaed saucepan
apaoaka	cassowary
arafá	large knife
asá wangárá	shells used for ornaments and money
aná	dog;scraper
aná fu	dog's tooth headband
ato	east
[601] atokwá	wife's parents, parent-in-law
awáfká	a kind of soup
awá	wild sugar plant
awambaga	a small palm
awo	mother
ayandá	moon
ayas	navel
ca wheyá wanda ofótá	masturbate (o). Phrase used to scold children.
cihác ofw ofórá	the same as this; as big as theirs
afeyá	hornbill
afi	father, ceremonial
ajahawa	hungry
aje	to have intercourse
aje hawá	to be hungry
aki (agi)	bone dagger
angi	my, mine
arí	penis
arí wandá ofótá	masturbate(o). Phrase used to scold children.
arambwá	grass spider
atá	this or that (demonstrative)
ayi	canoe paddle
fafa	stone
fafa afawa	white stone
fambi	hardwood point of a spear
fawá	leaf, young shoot
fawa kasaka	stem of a yam
fandáto	to wrap in leaves for roasting
feyámbi	areca palm, areca nut
feyambiyaf	variety of banana
fíhíto	to break fire wood
fíhndar	one
fíhrí jará	three
fíhrímá	them (dual accusative)
fíhrífá	they, they two
fíhretti	their (dual genitive)
fíhrito	to draw a design
fíhrí tawá	relation between two families(stop as one)
fi	blood, sap, milk

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kijɨ	you two (dual gen.)
kijɨnɨ	you two (dual acc.)
kiji	you two (dual gen.)
kikiyɨ	tiny
kin	pig's tusk scraper
kin iju	to sharpen, whittle, engrave
kinyɨ	tail feathers, tail
kirdeo	to cut or bruise
kis kis	side posts of a house
kiyɨ	flesh of pig or cassowary
kiyato, kiyɨto	to carry
kord kord	small marsupial
kordubɨ	man's house, sib
korowɨ	saw fish
kow	variety of yam
kowimi	½" red ants
kowɨ kukowɨ	to weed
kowtafa	subsidiary stem of a yam
kumbo	stomach, belly
kukiya	animal food
kumbo jeyɨ	orphan
kumbojeydal/ɨ o	thin, poor
kum ombɨd	palm
kumwo	younger brother
kurdhɨ	stingless honey bee
kurito	to curve, bend
kwer ongwiya	afternoon ceremony
kwɨ keto	to cut up meat
kwer	a hardwood tree
kwɨd	betel pepper
kɨbasa	a magic leaf
kwasikɨ	bushland, jungle
kwayɨ	tail feathers of a cassowary
kwajɨnbɨ	thigh
kwayɨ	good, well, hard (adv.)
kwinjɨ fofwayɨ	breath
kwinjɨ nafi	lips
kwo	net bag
kwo nas	behind
kwo wasɨkɨ	mountain
kwond	you (pl. acc.)/ 9" arrow
kwo na wo	whose, what, what is
kwofɨ	stinking, rotten
kwori	boil, ulcer
kwotɨ	you (pl. nom.)
kwotato, kwotito	to cut in a sawing manner
kwoti	your (pl. gen.)
na	man, husband
nafwɨ	first, in front
nagagoeitit	design cut through bark of a tree - Property marks
na kayɨ	burial platform
nagwiɨbɨ	ladle
na kayɨnbi	forehead

[601]

192 ma kiyafi jiju payment to deceased wife's maye family

mahifi long hair

mambi skin

mamboyi ear

mamboyi hawk

mana rat trap

managa oaha variety of taro

mandi testicles

mandi simbi pubic hair

mandowa variety of yam

[601] mangifi mother's brother

mank a swamp grown tree

mangi rawi ofki kidneys

mangrisa a tree

mangirikimpi an edible lizard

manhiri back bone

mangala comb ornament

mano bird of paradise

mari hafi little black mosquito

mara (mahuj- brain, soft bone on top of baby's head

Marailai ghost, spirit

maofki head, front

maofki nga grey hair

mase before, previously

maoyi minji comb

maya fish net

mayaka strong, large, old

mi/ finga wooden trumpet

mirihi white sago grub

mo crocodile

mofai you (sing. nom.)

mofagi tree

mofti you (sing. nom.)

mofti your (sing. nom.)

mombi shell ring arm band

mbani mbani nearby

mbanga word pig skin shield

mbee tinea; small lizards

mbasambaga a rough leaf about 1' square, used as outer wrapping for boiled sago.

mbamakiyato to return to one's house

mbayi ngoyi side

mbe egg

mbeyeja to be crazy, insane

mbi point

mbirihi spinach

mbiyuiw 1' lizard

mbom mouth

mbombo hammer

mbonhi taro

mbora wangi neck

mbos small lizard

mboyni a tree

192 mbonyi — old

mbǫ — belly

mbu — ground, earth

mbuhdawd — to refuse

mbuhu — a certain leaf

mbumboyo — something

mbutukgwafo — 2' ground snake

mbutuwi — variety of yam

mbuǫo — nothing, no, not

mbuiya — variety of banana

mo kambd — bush country to south, sago swamp

mo mbd yowd — hole in gong

[601] mom — mother's brother

mondayd — brother (woman speaking)

monjo, monjdwd — to hear, understand

mord — a tree (ficus)

mosaka — a tree

mosalaf — a tree

mo sǫkd — heart, fruit

mosdrimbd — gong beater

[601] moyo — rib bone

moyon — water melon

miji — a sago grub

mikwdndd — snake

mimd — wife, woman

[601] mimd yikafd — female child, daughter

minjdfoakiyd — 6" edible black bush lizard

minjd futu — to be sick

miyi — eyes

miyi mbonjd — eyebrow

miyi nambd — eyelids

mogo — nipple, breast, milk

mokd ojmbd — urine

moka — sperm

mokufi — milk

mokwd nambd — light brown skin, white skin

mokwi — the cicatrization on a woman's belly

moobo — bamboo beheading knife

moobd asd — comb

moogwi yoogwd — rubbish

morinjd — a white sago grub used to bait hooks

mosoyago — variety of banana

mowd sǫkd — large tree with fine grained wood. Tambons use it for canoe making.

mowi — sister

moyi — large fish

moya — " "

mugriyoyd — bamboo cage

mwonjd — court of older men who decide on crimes and sorcery.

mwonjd mbatu — to talk

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aa	imperative particle
aanda	body of yam or taro
aanbé (bared)	creek
ampa	small roots or spines of a yam
aangwé	something
aarimboyi	friend, blood brother
[601] aarumé	brother's sister's wife
aawa i	go!
aawaké	large white ground snake
[601] aawé yaké	father's older brother's wife
ayabéo	water snake
ayimé ŋ̃né	red, light brown
ayimbi	yaar
[601] ŋ̃ŋ̃é	dry, ripe
ŋ̃ŋ̃dicu	to hold in hand
ŋ̃ŋ̃dré, ŋ̃ŋ̃aré	yellow
ŋ̃ŋ̃driyawé	to be well
ŋ̃ŋ̃aké	feathers, hair
ŋ̃ŋ̃aié kwat	central post in a house
aaŋ̃ayŋ̃war	2" black house lizard--inedible
ŋ̃ŋ̃angawaaé	small black bush mosquito
ŋ̃ŋ̃awé	to howl (dog)
ŋ̃ŋ̃waŋ̃né	moon
abajaoak	variety of yam
adangi yaakwé	small bug which supposedly kills a man if it gets in his ear

aŋ̃ŋ̃iré	first two units in counting
aŋ̃ŋ̃iré	four
aŋ̃ŋ̃iré karé	three
aŋ̃ŋ̃é	here, at this spot
aŋ̃ŋ̃abali	four row knitted ornament
aŋ̃ŋ̃agaré	a piece, bit, part
aŋ̃ŋ̃agato	to cut up
aŋ̃ŋ̃ti	this
adompé	short
adowŋ̃ay	rat
adowar	a plant
aonyawé	earthquake
aonyé	yam
aayi	wife's sister's child
agambé	ghost; ornament, markings on a pot
agambŋ̃rungwonyé	small tree bat
agarafaya	variety of banana
agawé	pith
agayawa	variety of banana
agayana	lizard sneer
Agayé Agayé	original inhabitants of Kwoma
agayafafa	variety of yam
agayé	sago swamp
agiui	fried sago fritters
agŋ̃rato	to shave face

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ngβrd ngβrd	an ornamental betel stick
ngβrisiju	to peel, part of process of scraping sago pith
ngβsd	tally which records the amount of bride price; lime spatula
ngβyd	fried sago fritters; a small bush lizard
nginyd	toy used to imitate sound of gongs
ngola	a plant
ngowd	bone of "flying fox" used for needle
ngoro	long
ngowd yβkis	orange bodied mosquito
ngowomi, ngowimi	large orange ants
ngumbetawomi	cross beam
ngumbu	sedge
ngumbwiyo	sweet potato "tapioc"
ngungwinyd	marrow
ngwantomyd	spider
ngwayd	long bamboo pole used to hang runners on yam plants
ngworo	high, long
ngwoto	to fill up
ngwβtd fnhβto	to empty
ngwimbihofo	2' ground snake
ngwusi	tortoise, turtle
ngwuyamp	sago needle
[601] nirjohw	daughter's husband
nonomokd	large clam shell
nokwd-	sago
nomboujo	broken
nijd nβngd	evening
nijengd	morning
niji	night, dark-
njimbi	comb ornament
nje	banana leaf paper
nogwoko	variety of yam
nogwiod	Australian
nokwa	vegetable food
nokwa songo	long, ribbed leaf
nokwangora	hot water
nokwifd	many
nokumokd	large clam shell suspended from necklace
nokwdngord	boiled sago pith
nokwd nβwd	paw paw
nokwa	raised scars which are a symbol of manhood
nokwis	white man
noubo	road
nomboujo	broken
nond	us (pl. acc.)
nosafd	ground
notd	we (pl. nom.)
noti	our (pl. gen.
nowd	ground, earth; tree, the berries of which are used for dye

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wurúnbeyí	wooden sleeping slab
wus	salt
ya wongwo	middle of the night
yantʃhá	lunch
yar	on a level
yarífahá	day after tomorrow
yasi	shell used for ornaments and for money
yatá wandrá	shin bone or shin
yatá wá	toe
yatámberanj	calf of leg
yatámbiaá	toe nail
yatámbonku ngurá	knee cap
yatá winjá	lame foot (also proper name)
yatámiyi	ankle
yatá wofu	sole of foot
yato	marry, come, bring
yifámbáhá	seasoning leaves
yeyamá	rafters
yeyofa	variety of banana
yŏkiaá	generic name for insects, applied chiefly to mosquitoes, but not to flies
yŏráhá	yesterday
ye icu	to carry
yukwá	to pull down, to cut down
yumbáru	ax
yuná kwat	back central post in house
yunáminjá sugriyá	yam cult ceremony
yunásafá	tobacco pouch; tree from which tobacco pouch is made
yurá	cross rafter
yusogwat	to lift up
yuyi	paternal grandparent; young shoot on tree or plant
yuyiawu	to go down
yiaá	they (pl. nom.)
yiai	their (pl. gen.)
yicu	to sit down, to put or place, to be situated
yikafá	child
yikafa	son, ceremonial address
yiná	them (pl. acc.), the
yinyá	then
yi tow	ridge pole extension
yiyi	their
yo	top, up
yofu	banana
yokwiaá	razor
yoma	a kind of palm
yonga	spear
youkwo	long handled chisel